

Ex Museo

A SERMON PREACHED at Paules Crosse the 13. of Iune, 1602.

Genes. 9. vers. 27.

The Lord shall allure Iapheth, and he shall dwel in the tents of Shem, and Canaan shall be their seruant.

AFter that *Moses* had finished the storie of the drowning of the old world, he beginneth to speake of the restoring of the earth to *Noah* againe. And he mentioneth the thankfulnes of *Noah* and the blessing of God vpon him and his, by bestowing both benefits, lawes and promises vpon them. By name he prospered the handie worke of *Noah* in the vineyard which hee had planted.

And by occasion thereof, is chronicled *Noahs* fall by infirmity into drunkennesse, and the little regard which he had of his honour in his drunkennes, which appeared by his discouering of himselfe in the middest of his tent. From hence (as it followeth) his sonne *Cham* tooke occasion to dishonour him, both by impious lookes, to the forfeiture of his owne reuerence, & also by impious and scornefull report of that he saw, to draw his brethren to the like. But he failed of his purpose: for *Shem* being affected with due piety, as the author of this filiall dutie, and *Iapheth* being induced by his brother *Shem* to be a readie coadiutor in the same, came to the succour of their fathers dishonour: and throwing his garment that lay by vpon their shoulders, with their faces from him, couered him with the same, reserving their reuerence vnto him, by not seeing. When *Noah* awooke, and his drunkennes was clean departed, & had re-

receiued some informatiõ (someway) of the matter concerning the behauiour of his sonnes, all perturbation of mind remoued, as became the Prophet of the Lord, he was moued by the holy Ghost to publish vnto them by way of oracle, what should seuerally befall them after this deede, especially in their posterie. So this oracle hath the commendation of the full recouerie of his sobrietie, and of his due notice of the cause. And first, as the vengeance of God vpon *Cham's* impietie (who before is called *Cham* the father of *Canaan*) he denounceth a curse against this *Canaan* being *Cham's* sonne, because (as *Aben Ezra* supposeth) this *Canaan* abused his grandfather to, (I know not vpon what ground) or rather because *Moses* from Gods oracle (not to bee examined by mans rule) purposed to make the name of the Canaanites odious to the Israelites, for whom he wrote this storie, as they were now on their iourney to the Ver. 22.

land of Canaan to winne it.

Gen. 10. 21 The curse hee denounceth against *Canaan* is, that *he shall be a seruant of seruants to his brethren.* The other two (which are after called *brethrē* for their ioyning in this deed) hee ioyneth in a blessing.

First hee blesseth *Shem* the authour thereof, though otherwise yonger then *Iapheth.* In his behalfe hee blesseth the Lord in a right feruent blessing, as for some high benefit reueiled. Giuing intitling intimation in his blessing, that Christ should descend of him, in whose family also from that time forward true religion continued.

Next, he blesseth in this text *Iapheth Shems* helper in this worke of pietie. Him he blesseth in his posteritie, that is, in the Gentiles, which should dwell far distant in Asia and Europe, as *Rupertus* obserueth specially; for as for the opinion of the Iewes that he meaneth the nations bordering on the holy land, it may

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go amongst the rest of their vanities. He prophecieth then, that howsoeuer some generations of *Iapheths* offspring should grow wild and barbarous, and forsake the religion of *Shem*; yet the time should come that the Lord by the vertue of his Spirit would reclaime thē, and call them home to his grace. And that he would worke vpon their wildnesse and fiercenesse with his sweet and amiable allurements of the Gospell, and as it were to breake their hearts with kindnesse, to draw them both to returne, and also to abide in the tents of *Shem*. Speaking after their maner of dwelling then, but meaning that the Gentiles (whereof, as I haue said, a good part descended of *Iapheth*) should be wonne to the religion of Christ the son of *Shem* in Gods fatherly pietie to them; according to his eternall election, and according to the grace and filiall pietie that God wrought in their father *Iapheth*, when he holpe *Shem* to couer his father

Noah.

Noah. For frō hence God moued *Noah* to promise *Iapheth* thus much as from the occasion, but not the cause of this blessing. And further he promiseth to *Iapheth* (as before he promised to *Shem*) that *Canaan* shal be his seruant, because they should both successiuely participate in this dominion ouer *Canaan* (as *Moses* indeed hath it plurally in both places.) But *Iapheth* hath this differēce, first, that *Canaan*, which is promised to be his seruant, is not to bee vnderstood literally, but is to be taken (vnder that name) for the enemies wherewith the Church of the Gentiles in generall should be annoyed. And secondly, that the seruitude of *Canaan* shall be annexed to *Iapheths* dwelling with *Shem*, and so conditionall to *Iapheth* to continue during his continuance in the tents of *Shem*. Thus the promise hath two parts, the first that he shall communicate with *Shem* in the couenant, signified by dwelling in *Shems* tents: and the second that

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he shall participate with *Shem* in ruling ouer the enemies of the church, signified by *Canaans* seruitude vnder him.

So this text is, disposed into two parts, that is, into two promises. The proposition of the former promise is that *Iapheth*, that is, *Iapheths* posteritie, according to his name, which signifieth allurable, shall shew himselfe a *Iapheth*, that is, allurable, and shall receiue a vocation. Which is described first from the author, *The Lord*: secondly, from the meanes, *shall allure Iapheth:* thirdly, by the effect, *that hee may dwell in the tents of Shem.*

The proposition of the latter promise is, that *Canaan shall bee their seruant*, where *Canaan* is put figuratiuely. And this first is inferred with that Hebrue copulatiue *Vau*, which is of so many significations, and here standeth for *Ie magnan*, as it doth Leu. 18.5. *Let a man keepe my statutes and he shall liue in them*, that is, *Then* (as it is wel rendred) or vpō

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that condition. Secondly, it is denounced vnder the teatme of ſeruant, which ſignifieth one that is held from hauing intereſt in himſelfe.

As if *Noah* had extended this reuerend breuity into a larger diſcourſe thus. As I haue already partly in the right of a father, and more amply in the dutie of a Prophet bleſſed my ſonne *Shem* for his pietie to me, wherein hee was the principal: ſo now likewiſe in the like right and dutie, I bleſſe my ſonne *Iapheth* his coadiutor. To whom as by Gods direction I gaue the name of *Iapheth*, which carieth the ſignification of aptneſſe to be allured, ſo I prophecie to him in the behalfe of his poſteritie, that he ſhall in it (anſwerably to his name) be allured in the good part to good, as my ſon here hath now been by his brother *Shem* in this worke of pietie to me. For although there ſhall be a long and a grieuous departing away of *Iapheths* poſteritie from *Shem*, with whom ſhall

remaine

remaine the truth of religion with the oracles thereof, & of whom the *Messiah* shall descend: so that their Gentilisme and idolatrie shall alienate them, and Satan shall a long time entise in the ill part from the true God of *Shem*, so farre that they shall be past all mans recouerie: yet the time in due season shal come that the Lord himselfe shall take the matter into his hands, and by the omnipotent vertue of his holy Spirit shall conuert them. And for the manner of conuerting them, it shal not be done by violence, but (as I said) by entising, and by the sweete allurements of almightie God, euen by the Gospell of Iesus Christ, and the godly endeuours of the seruants of Christ, who shall both by their life and doctrine allure them. And these are the meanes which the Lord will sanctifie by the might and grace of his holy Spirit to their conuersion. And wherto shall the Lord allure *Iapheth*? euen to dwel in the tents of *Shē*, that is, in the

the Church of Christ which is the statiō of felicitie and the greatest benefit that God can bestow on man, who otherwise is the mirrour of wretchednesse. In these tents of *Shem* the Lord shall allure them to dwell, that is, they shall come thither, and abide there when they are come: so that the Church shall not be remoued from the Gentiles, though some parts thereof shall be greatly eclipsed. And this shall be the first blessing, to communicate with *Shem* in the blessing of Christian religion.

And to this there shall be added a second blessing, wherein he shall communicate with *Shem* likewise, by succession from the Iewes to the Gentiles: and that is in the dominion ouer such enemies of the Church, as shall be in their seuerall times. For as the verie nation of the Canaanites shal be subiect to the Iewes, which descended of *Shem*: so those which shall succeed the Canaanites in enmitie to Gods Church, of

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nation ſoeuer they be, ſhall bee brought in ſubiection. And their ſubiection ſhall conſiſt not only in ſuppreſſing them from vſurping authoritie, but alſo from vſurping libertie and impunitie in their maliciouſneſſe. And this ſecond bleſſing ſhall be ſo annexed to the former, that it cannot be enioyed apart. But ſo long as *Iapheth* ſhall dwell in the tents of *Shem*, ſo long ſhall *Canaan* bee their ſeruant. But when their loue of religion ſhall quaile, their enimies ſhall preuaile againſt them.

This is the expoſition of this oracle: now it remaineth to make our obſeruations according to it: and there are fixe concluſions to bee drawne out of this Text.

The firſt concluſion is, that whereas *Noah* vrgeth *Iapheths* poſteritie with an argument taken out of the ſignification of his name *Iapheth*, wherewith alſo hee poliſheth his ſpeech ſaying, *Iepth Iapheth*, as much as (by like agnominatiō) I

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the *allurable shall bee allured*, t...
Ghost propoundeth vnto vs thereo...
the edification of names, that it is our
duty to edifie our selues by those names
of importance, which the Lord by his
prouidence & ordinance hath allotted
vnto vs. And amongst the rest by this
particular name of *Iapheth* (which is
ours by descent) to edifie our selues in
the grace of tractableness and easinesse
to be allured to our owne good, that
we may be *Iapheths* indeede, as well as in
name. The holy Scriptures are found to
haue a great felicitie in these notations
& agnominatiõs in their originall, both
by the like sound of words which plea-
sed well, and also for the deriuations
sake, as those that can skill may see in
many places of the originall. Thus it is
Zepan. 2. 4. thus Isai. 24. 4. thus Act. 8. 30
thus Rom. 12. 3. and thus Iacob in his
blessing both decketh his speech, and
also maketh matter of the seuerall
names of the Patriarkes, Genes. 49. And
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yet alwayes with the sobrietie of wisedome, not giuing libertie to make matter of Etymologies without a cause, nor to be vaine in affecting the sound of words, but shewing their completenes in ioyning sweet and profitable together. Specially this is so in these ample Oracles, which were certain *Hierogly-phicks (as they were wont to call other conceits) in the Church of God grauen in the memory with a diuine skil. Heere the holy ghost dispēseth with the impropriety of the word, for the pleasant affinity of the soūd: for to say the truth, this verb *Iepht* properly signifieth to intise in ẏ il part, or to deceiue, as Exo. 22. 16. but because it sweetly soundeth with the name of *Iapheth*, he vseth it in the good part. So thē this name of *Iapheth* which we haue now vnder hand, wherewith the holy ghost chargeth the conscience of the Gentiles of Europe descended from him to whom the gospell is tendered, and amongst the rest specially of

*Holy grauings.

these verie Ilands (as some men vndertake to particularize) it ought to moue vs (as we haue said) to tractablenes, that there be not a stubborne and vnflexible mind in vs that will not be allured to true religion, that we be not (as *Dauid* saith) *Like the deafe Adder that will*
Psal.58.4.5. *not heare the voice of the charmer, though he charme neuer so cunningly.* We must (saith *Salomon*) *cause our eares* perforce
Pro.2.1.2. *to heare, and encline our hearts to vnderstanding.* It is an heauie iudgement of God to be hard hearted. This sinne is the punishment of another sinne, euen of continuance in sinne. And it is vnspeakablie horrible to be giuen ouer to a reprobate sense, that is, to hold a lie in our right hand after demonstratiõ of the truth. He is indeed a foole (as
Pro.14.15. *Salomõ* saith) *that beleeueth euerie thing, and is caried vp and downe with euerie wind of doctrine.* But he is a worse and more wofull foole that sheweth his vntractablenes against God, and his stubbornes

bornnes against his word whē he goeth about to reclaime him. There is a better stifnes to be stiffe in the truth. The Papists defame the land with a pretence of praise, that they find many tractable persons in the same: but who so is of a wise heart will disdaine the deuils prayses, and will remember that amongst whoremongers austeritie is the defence of chastitie. Well I am sure that there are many poisoned with a preiudice against the religion of Iesus Christ, and they will not heare with any patience what may be said for the truth. And there are againe which although they will heare, will not be perswaded to an effectuall conuersion. Moued they are, but not remoued. The stifnecked Papists if they will suffer themselues to beare their denomination where they haue their dependence (I meane of the Pope) are grieuous offenders in this kind, by name in this sinne of obstirming & hardening themselues against coun-

ſell and perſwaſion. They haue the propertie of the Adders before mentioned in the Pſalme, which (as *Auguſtine* and *Caſſiodorus* ſay) make a ſhift with the earth on the one ſide, and their taile on the other, to ſtop both eares, that they may not be charmed. Obſtirmation is a Cardinall tradition of poperie, and in this they are ſo reſolute that they will turne to anie ſhift rather then be perſwaded by the truth. Firſt, ſome will not heare. Secondly, ſome wil not confer. Thirdly, ſome that will reaſon wil not yeeld when they cõfeſſe they are ouercome, but wil lay the blame in their owne vnskilfulnes, & the ſubtilty of their aduerſary, whom they referre to thoſe of their ſide that are better learned: and ſo thẽſelues remain obſtinate. Fourthly, ſome will be tried by certaine writers, and then if they be taken in their owne ſnare, they will pretend ſome forgery in the impreſſiõ (they muſe as they vſe, as their *index expurgatorius* beareth mention)

mention.) Fifdly, others will ſtand vpon a Doctor where his expoſition may aduantage them; and otherwhere when they are like to be loſers by his ſentence, they depoſe him & appeale to the expoſition of the Church. Sixtly, they will authoriſe bookes, as *Montanus*, *Ianſenius*, *Ferus*, and other, they will permit others to bee printed by couen. And if there be aduantage for the Proteſtants in either, then (forſooth) they are iudgements of particular men and not of the Church. To be briefe, whatſoeuer the text ſaith, or whatſoeuer the gloſſe ſaith, though indeed at the firſt both text and gloſſe be of their owne edition and approbation, if they fall not out to ſerue their turne, they will contradict them. For they are reſolued to be Papiſts ſtill, being no *Iapheths*, but of an vnteachable ſpirit. They are for great Clarkes ſold to the world by their oſtentation of Manuſcripts, but their mayn ground is obſtinacy.

ſtinacy. They are ſo farre from yeelding themſelues to the ſpirit of God, that they be not gouerned by the common ſenſe of man which is reaſon; but by the cõmon ſenſe of beaſts, which is wil. We ſtand all before the Lord, in whoſe ſight it is damnably dangerous to beare falſe witneſſe either againſt Papiſts or other, if any be worſe then they. Al this which we haue ſpoken is vnder the manifolde experience of many, and they are a generation which may inure vs to S. *Pauls* 2. Theſ. 3. 2. ſpeech, *Pray for vs that we may be deliuered from euill and abſurd men, for all haue not faith.* Nay they are ſo farre from faith, and ſo hardned in infidelitie, that they wil not be allured by God himſelfe. They haue caſt the word of the Lord behind them, *and they ſhall ſee* (as *Ieremie* ſaith) *what wil come of it at the laſt.*

And this for thoſe Papiſts that are more ſtubborne and reſolute. Now there are others moued (as I ſaid) but not remoued, which although they begin

gin to shew some signe of flexiblenes when means are made to them, yet they persist not in a tractable spirit. They come part of the way by some worke of conscience within them, but they are soone drawn backe againe, The reuocation of Sathan is stronger with them then the vocation of God. These persons haue great need to looke to themselues, & to examine duely what kind of sinne this may bee which is in them, which causeth these fearefull relapses either in their religion or in their conuersation. The examination is this. If a man cannot bee effectually enticed to hate sinne, it is to be imputed to the flesh which resisteth the grace of God. And this cause is to be considered distinctly to be, either because the flesh remaineth *in him*, that hindreth the proceeding of his sanctificatiō though it be begun, or else because he is *in the flesh* & hath no true grace begun in him at al.

And if wee affect to be of the first kind,

kind, let vs mortifie our corruption and the vnteachablenes of our carnall man. And if we feare to bee of the ſecond, let vs terrifie our ſelues from that conditiō with the word of God which ſaith, that
Rom. 8. 8. *they that are in the fleſh cānot pleaſe God*: now (if there be any other inſtāce vnder heauē) to be ſetled in popery is to be in the fleſh. And let vs remember the example of *Simon* the witch & S. *Peters* cenſure of him. His exāple is that being ſo far conuerted that he was baptized, he reuolted ſo farre that he offered to buy the holyghoſt to play the impoſtor. Saint *Peters* cenſure is not that the gall of bitternes was ſo deepely ſetled in him that it was not cleane purged out: but I ſee (ſaith hee) that thou art ſet *in the*
Act. 8, 23 *gall of bitternes*. For theſe two ſinnes differ as much one from another, as his caſe in whoſe belly the water is ſtill after that he hath beene pulled out of the ſea, and his that himſelfe is ſtill in the water and ouerwhelmed with the ſea.

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The times are verie enticing to corruption in religion, as they were before the floud. At that time the holy Ghost saith, they that had any syncerity in them began more effectually *to call on the name of the Lord*, as we read in the 4. of Gen. or to bee called or entitled after the name of *Iehoua*, as we are now entituled Christiãs after the name of Christ. They begã when they saw the rest of the world to fly off from the Church, to aggregate & to flock to the church of God. Is it not a venerable president for these daungerous times? And if euer there were a time for those that are newters by infirmitie, and haue caried themselues loosely & doubtfully in the matter of religion to fasten vpon a resolution, it is now. It concerneth our freehold to embrace the religion, which by the gracious benefit of her Maiesties lawes hath beene now so many yeeres and is still (and that excluſiuely) afforded and authorized vnto vs. It is euen this time into Gen. 4. 26.

into which we are fallen, in which our tractablenes and our allurablenes to religion and godlines is instantly required. Let vs not be halfe *Iapheths* as *Agrippa* was at the hearing of Saint *Paul*, but whole *Iapheths*: let vs be fully and confirmedly wonne to this true and holy religion, which the Lord hath vouchsafed vs so long. When men are lost this way, they are lost to God, and they are lost to their prince: there is not a Papist made, but Queene *Elizabeth* loseth a subiect.

Act. 26. 28.

But shall we consider the reason of this selling vp to error? it may appeare in the former example before the floud: where the Sethites were seduced by the carnall entisements of the Cainites, by their men, who as may appeare Gen. 4. were men of parts; and by their women, who as may appeare Gen. 6. were beautifull. Voluptuousnes then is the witch, for looke how a gorged and surfetted stomach maketh an ill aking head by the

vapors

vapors aſcending, as appeareth by drunkards (who will rue their gorge if they repent not) ſo a voluptuous heart infects the iudgement, and ſmokes out the eye of the vnderſtanding. Poperie hath no new arguments but the olde colworts in a new diſh, but infatuate fleſh wormes cannot iudge of falſe dice: they haue drunke of the whores wine, and haue loſt their wits.

But alas how many are there which anſwer to the name of *Iapheth*, as *Abſhalom* anſwered to the name of *Abſhalom* (which ſignifieth the fathers peace) which bring as much tractablenes to the Church as he brought peace and comfort to his father? *Dauid* and *Noah* when they gaue thoſe names, ſpake as they would haue it: but the wicked will do as they luſt.

Yet the lord hath ſaid enough to melt the obſtinate though they were rocks, *becauſe he knoweth that they are obſtinate, and their necke is an yron ſinew and* Iſaiah. 48. 3. 4.

their

their brow brasse. And therefore who can come after him to say any more? All that we can do is to repeat his sayings, *If there be any consolation in Christ, if any comfort of loue, if any fellowship of the spirit, if any compassion & mercie, let vs be like minded, hauing the same loue, beeing of one accord and of one iudgement*. Let *Iapheth* come to *Shem*, for *Shem* may not come to *Iapheth*: no the Lord hath forbidden it by *Ieremie*. It is a prophecie of the fiercest if they be not reprobates, *that the Wolfe, Leoparde, Lion, and Beare shall be made innocent, and sociable to the most harmelesse and helplesse creatures*.

Phil.2.1 2.

Ier.15.19
Isaiah.11.
6.7

2 The second conclusion out of this text is thus framed, that because the conuersion of *Iapheth* is determined to be by the onely power of God, it is therefore required of necessitie that the Lord himselfe by his spirit performe it. *The Lord* (who onely can) *shall entise Iapheth*. For although this text doth expresly

expresly containe neither the addition of necessitie, that it must needes bee the Lord that must doe it; nor the exclusiue that none other can do it: yet vnder this zealous contemplation of Gods mercy and power in this affectionate speech *The Lord*, it hath them both by implication, by presupposing that seeing the Lord will needes haue it done, hee must need doe it himselfe, because none others can. If anie doe still obiect that this point that it is Gods onely work to conuert, cannot bee concluded out of this Text without adding the word *onely* vnto it, let him againe vnderstand that it is not added presumptuously but only in sense supplied, where otherwise it is vnderstood & meant alreadie. And this supply is after the exãple of Christs collection out of those words of *Moses*, *that we must serue God*, from whence he gathereth that we must serue god alone: teaching vs to conclude in like case, that

Deut. 6. 13. Math. 4. 10.

if

if the ſcriptures doe ſhew that there is not any other power of conuerſion beſides the ſpirit of God (as we ſhall ſee they doe) then where it is ſaid that the Lord conuerteth, it is there meant that he onely conuerteth and none other. So then this text teacheth vs that true conuerſion is not the worke of any inferior power, but is one of the peculiar works of the holy & omnipotent ſpirit of God. And if the queſtion ſhould be to whom it did appertaine to preuaile by perſwading, would we not haue recourſe and refuge to this ſcripture for ſolution, *The Lord ſhall perſwade Iapheth?*

This likewiſe appeareth vnto vs by the euidence of other ſcriptures. Firſt, the excluſiue is plaine, *that he that planteth is not anie thing at all*, that is to ſay, in the worke of true conuerſion. 1.Cor.3.7.

And the neceſſity is as plaine where Chriſt ſaith, *no man cã come to me except the father which hath ſent me draw him*: he himſelfe muſt of neceſſitie draw him. Iohn.6.44.

For

For this is true of *euerie perfect gift that it commeth downe from the father of lights*, and he reserueth the donation to himselfe. And therefore the Prophet saith, *Lord thou hast wrought all our works for vs.* The Scriptures before the Lord reuiueth vs, call *vs dead*, *yea dead in trespasses and sinnes*. And the sonne of God saith, *that our reuiuing from this death, must be by hearing the voice of the sonne of God*. And Saint *Paul* saith, that our quickning (meaning this first quickning) must be by no lesse then *by the spirit of him that raised vp Iesus*. And he likewise otherwhere ascribeth faith *to the working of Gods mightie power*. So that if there follow eyther will or deed in vs, *God worketh that also of his good pleasure and will*. As *Fulgentius* more largely expresseth it: *Dei est vt & bonum facere velimus, & vt bonum facere valeamus*: Our will and our power of doing well are both to be ascribed to God. And *Augustine* saith, *Quos spi-*

Iam. 1. 17.
Isai. 26. 12
Ephes. 2. 1.
Iohn. 5. 25.
Rom. 8. 11.
Ephes. 1. 19.
Phil. 2. 13.
Fulgen. lib. 1 ad Monimū.

ritus

Auguſt. in Epiſt. Iohan. tract. 3. *ritus ſanctus intus non docet indoctiredeunt*, whom the holy ghoſt teacheth not inwardly they depart vnlearned.

There are two principall cauſes why we ſhould lay this to heart. The firſt, that we may not erre in the truth of religion in aſcribing any thing to our ſelues, as if we were able to ſtirre vp our ſelues. For as Saint *Paul* ſaith, *We are* 2. Cor. 3. 5. *not ſufficient of our ſelues ſo much as to think any thing as of our ſelues, but our ſufficiencie is of God.* And perpetuall experience reuealeth it, that they which continue in this opinion of free-will are egregious inueterate hypocrites, dying eyther deſperate or ſenſeleſſe.

The other cauſe is, leaſt we ſhould erre in the truth of affection, that is to ſay, in thinking that a leſſer meaſure of affectiō wil ſerue in applying our ſelues to our conuerſion then will. For when we heare tell that (what other power ſoeuer of the keyes is in the Church) Reuel. 3. 7. Chriſt himſelf carieth that *key of Dauid*,

that

that shutteth and no man can open, it will make vs to lift vp our hearts aboue all that is called the world. And certainely the Spirit of God himselfe by this holy meditation lifteth vs vp to such a zealousnesse in prayer, and such a contention of Spirit in making towards God in all kind of duties, as they that are informed that none can conuert vs so as we shall be conuerted, that is, so as our conuersion shall stand good, but only he. We may be well assured, that the Spirit of God worketh not effectually in vs if our affections be cold in turning vnto him: And therefore we had need to arise & make toward him. Men pride themselues in a few remorsfull thoughts, & break ỹ back of Gods mercie with wilful wickednes; they offer sacrifice to their own hypocrisie, & think highly of themselues for a thing of nothing.

Wee had more neede to diuide our prayers, and one while to supplicate

seriously vnto him for stronger affections, and another while to desire him to blesse those affections which hee hath bestowed vpon vs with diuine incouragements, that we may feele the finger of God to worke powerfully within vs. For besides the secret sinnes of prayerlesnes, and a kind of indeuotion tending to Atheisme which wee commit this way, our verie outward endeuor at publike prayer and at the hearing of the word is so prophane, and so sleight, as testifieth to our faces that we haue forgotten our selues, and seeme to thinke that some lesser power will serue the turne to allure vs, then the Lord himselfe. For if we were otherwise minded in the truth of our hearts, we wold most certainely inforce our selues to be holy as he is holy.

In the day of our visitation when our conscience will stand vpon strict tearms with vs, whether we be indeed conuerted or no, our copper conuersion will

not

not go for currant. And when it is detected vnto vs how impossible it is for vs to cõuert our selues, or for any creature to conuert vs: nay whẽ it is detected vnto vs what counterfeit conuerting there is in this world, wherin lightly the conuerted are vnconuerted; then wee will hold vp our hands to this truth (take heede least too late) Then we will crie, *Conuert Thou vs O Lord, and so shall wee be conuerted indeed.* Then discouragement will seize vpon vs in an vnseasonable time, and our sure foundation will be to lay when *the raine falleth, and the flouds come, and the windes blow.* A great part of men when they fall sicke of their last sickenesse, are like them which commit themselues to the raging seas in a riuen ship. Their religion & their faith is not the strong operation of the Lord within them, but a bare conceit of faith & a conceit of religion. And many professours are like fresh-water souldiers which brawle in Tauernes, and make

Lam. 5. 21.

Matt. 7. 25. 27.

frayes in Smithfield, before they come to true employment; but after in due ſeaſon do ſhew neither courage nor hardineſſe. Much talking there is & much diſputation of religious matters: but let vs take heed that our courage faile vs not then, when we muſt either ſtand faſt or ſticke faſt. If ỹ Lord haue wrought effectually in vs, hee hath wrought it by the power of his might, & we haue the ſenſe of his omnipotencie in cõquering thoſe temptations, which none but the Spirit of God could haue conquered. And if we find not this worke, let vs not driue off til night: for we will find it a long march for ſuch a darke, and durtie and tempeſtuous night. Let vs crie ſtrongly to the Lord to giue vs his Spirit, and let vs beſeech him to inlighten vs that we may diſcerne betweene our owne ſpirit and his Spirit. For although there be a ſpirit in man, yet it is the inſpiration of the Almightie, it is the inſpiration of the Almightie only that giueth

Iob. 32. 8.

vnder-

vnderstanding. And *Dauid* saith, *Salua-* Psal. 3. 8.
tion belongeth to the Lord.

I demaund of thee, art thou conuerted? Thy answer likely will be that thou trustest so. Let me aske thee againe, hast thou felt the combate betwixt the flesh and the Spirit within thee? It is likely that to this also thou wilt answer affirmatiuely. For hee that feeleth not so much in case is of a palpable outcast. But giue mee leaue to aske of thee a third question: Diddest thou feele comfort in that combate by the victorie of the Spirit ouer the flesh? If thou doest, thou doest certainly acknowledge the truth of this point by experience that God himselfe was the man of warre, and that it was the Sonne of God himselfe that by his Spirit destroyed the power of darknesse within thee. Thou canst remember manie a secret and deepe sigh, manie a feruent prayer. For it is most certain, that howsoeuer hypocrites doe abuse these things, yet they

are the muſicke of this warre: this warre I ſay wherein the holy Ghoſt ſtriketh the ſtroke, and doth all our things for vs. The free will which man hath without ſpeciall grace, extendeth no further then ciuill moralities or fruſtrate deuotion, which yet hypocrites, not being able to wade out of hell, make account of, according to the prouerb, as if there were no other heauen. But the free-will of a true Chriſtian is another kinde of thing, it is to partake in the diuine nature, the diuinitie of true Chriſtians is not after the vulgar ſenſe of dogmatizing, but there is beſides another maner of diuinitie of preaching, a diuinitie of hearing, a diuinitie of praying, euen to feele the diuine finger of God working in vs in theſe exerciſes; without which the breath is but ſcattered into the aire. This kind of diuinitie is the life of God in a man; & it is the loweſt degree of grace that can be named, if a man haue no true ſenſe thereof, to bewaile his

ſenſ-

senslesnesse. It is certaine that he which is not stirred inwardly with religion as with a miraculous operatiue, hath not the bowels of the child of God within him. Coldnesse is a curse; and to make no conscience of coldnesse, is to haue Gods curse vnder seale.

This is indeed the freewill that wee professe, when God giueth vs free harts to set manfully vpon our corruptions, as *Augustine* saith, *Liberum arbitrium non euacuatur per gratiam, sed statuitur quia gratia sanat voluntatem*: Freewill is not auoided by grace but established, because grace healeth the will, that is, giueth vs a will to righteousnesse. Auguſt. de spiritu & litera. cap. 30.

I do the rather insist vpon this point, least any man should deceiue his owne heart, in thinking that conuersion is either an easie matter, or of easie meanes. Good brethren for your liues think not such a thought, but remember that if *Iapheth* be to be allured, the Lord must allure him.

The fall of man as it can be relee-ued by no mercie but the mercie of God: ſo neither can it be relieued by a-ny power but the power of God. To de-ſpiſe the meanes is great preſumption, for *the Goſpell is the power of ſaluation*, that is, the holy Ghoſt exerciſeth his power by it. But to aſcribe to the means that that is due to the Lord, muſt be far from vs.

But thou wilt ſay vnto me that if the Goſpell be but the inſtrument, and the power be the Lords; then all this con-tention of preachers to deliuer the Goſ-pell powerfully is needleſſe, becauſe the power is elſe where.

But marke the anſwer, that the power of God is not reſerued within God a-part from the word, but God is in the ſpirit of the Preacher to deliuer the word, as S. *Paule* ſaith the holie Ghoſt wrought in *Peter* and him towards their Gal.2.8. ſeuerall hearers, and is in the Spirit of the hearer to receiue the word. And a-gaine,

againe, the *hearers shall fall on their faces and say, of a truth God is in you indeed.* 1. Cor. 14. 25.
And therefore brethren, though ye trie the spirits, which spare not to do by the Scriptures, let them not passe away vntried though they seeme neuer so spirituall; yet reiect not the spirits of the zealous because they are zealous. For as there is a doctrine that is of God: so there are spirits that are of God, in whom the holy Ghost worketh mightily. Now if thou say to me, that then it will follow, that where the preaching hath no good effect, there the Preacher spake not from the Spirit of God: Vnderstand for answer, that no such thing will follow. For the holy Ghost may worke in a man, and yet not worke by him vpon others, but his prayer and his preaching may returne into his owne bosome. And *Noahs* meaning in this prophecie was, that the conuersion of the Gentiles shold be wrought through the holy Ghost by the perswasiue spirit of

of the teachers, and the perſwaſible ſpirit of the hearers. The Lord therefore increaſe among you men of a gracious perſwaſion, that may confirme you with the confirmations of God in the religion of God. And the Lord reueale his arme ſo in the miniſterie, that wee may haue occaſion to aſcend into that ſame ſpeech of Saint *Paule, O the deepeneſſe of the riches of God*, wherein *Auguſtine* faith is contained the ſolution of that queſtion, why ſome are conuerted rather then ſome.

Auguſt. den ſpiritu & litera. cap. 34.

3 The third concluſion out of this text is concerning the meanes which the Lord vſeth in drawing men to his kingdome; to wit, that becauſe hee will conuert them, therefore hee will conuert them by allurements, *The Lord ſhall allure Iapheth*, ſignifying that the allurements of God are in the doctrine of the Goſpell and in Euangelicall examples. For although wee reade how that the Lord hath laid violent hands vpon ſome

some, as vpon Saint *Paul* in the way to Damascus, yet we must make a difference between his consternation which tended to his conuersion, and his conuersion it selfe, which was wrought when *Ananias* came with the word of comfort in his mouth. It is true indeed that our word ought not to stand in *the entising speech of mans wisedome*, for the allurements are spirituall. But in the meane while they are allurements still. For as the Prophet *Hosea* saith, *The Lord leadeth vs with the cords of a man, euen with the bands of loue, and is to vs as hee that taketh off the yoke from our iawes, and layeth meate vnto vs.* How kindly alluring his Church to let him in is Christ induced by *Salomon*, *Open vnto me my sister, my loue, my doue, &c?*

Act. 9.

1. Cor. 2. 4.

Hos. 11. 4.

Cant. 5. 2.

How amiably doth Saint *Paul* quite himselfe in his embassage, *We are* (saith he) *Embassadours for Christ, as though God did beseech you through vs, wee pray you in Christs steede that you would be reconci-*

2. Cor. 5. 20.

conciled to God. It doth then appeare that the true doctrine of Iesus Christ is alluring doctrine, and repleniſhed with ſweete inducements.

But here (likely) ſome man bethinketh him vpon occaſion of this ſpeech of allurement, that it is then a courſe to be taken with the Papiſts, that they might heare of this alluring attractiue. But as Saint *Paule* ſaith in a matter not much vnlike, *I demand, haue they not heard?* Haue they not beene mercifully dealt with by her Maieſtie, and louingly entreated by their brethren? *The Lord be iudge betweene them and vs concerning this thing.* Whatſoeuer good courſe hath yet beene vnaſſayed which tendeth to their allurement, the Lord direct the hearts of his faithfull ſeruants to take it. Alwayes prouided that their lenitie be not abuſed, *and that fooliſh pity marre not the citie.* I cannot come after with any ſupply of new allurements: but I doe onely repeate theſe two mo-

Rom. 10. 18

tiues

times. The first, that the Papists of this land which are aforehand bought and sold like sheepe by their false brethren the Papists beyond sea, shall escape the Butcher by running from the Drouer.

The second, that they shall returne to a God which will in holy mercie do that to them which a man may not doe for his wife, if when he hath put her away for her lewdnes for a time to humble her she disdaine him, and become another mans. *Shall he returne vnto her? should not then this land be polluted? But they haue played the harlot with manie louers, yet turn again to me, saith the Lord.*

But let vs come to the point. It is confessed on both sides both by our aduersaries, and by vs, that the Gospell alloureth. But in the meane while the controuersie is growne on which side this alluring doctrine may be, on their side or on ours. It shal be therefore very pertinent both to the text and time (if your attention will reuiue it selfe) to discusse this

this point, though not in such measure as it may indeede be discussed, yet according to the measure of the gift of God.

The Papists haue alreadie furnished out manie confident allegations that their religion is most politicall, going about by a long induction to conclude, that it forteth best with the good gouernment of the common wealth. In which disputation, as they do often goe beyond the profession of diuinitie: so euen there where they keepe best compasse, their diuinity is turned into humanitie. For their verie arguments doe betoken but an earthly well being (if they could haue hit that) and they manifest themselues to haue forgotten that life is of the duall number. In this point likewise they are verie out-bearing, and the successe which they haue found in their allurements hath made them arrogant enticers. For they are indeede though verie scorpions, yet such (as Saint *Iohn*

saith)

faith) *whose faces are like the faces of men,* Reue. 9. 7. 8
and they haue haire as the haire of women. And to confesse the truth, what affliction soeuer they pretend to haue beene imposed vpon them: yet they haue enioyed so much peace and pampering, that they haue thriuen by it in eloquence, and in the musicke of Marmaids, euen like the Naphthalites with Gen. 49. 21.
ease and prosperitie they haue learned to giue goodly words. But the question betweene them and vs is not who are the cunninger enticers, or the better painters they or we, but whose doctrin hath more reason to allure the child of God, theirs or ours.

As let the contention first be, whether a man being *compos mentis* (as we say) will rather be allured to Gods free grace which the Spirit of truth teacheth by vs out of Gods holy word, or to his owne merites, which the spirit of errour teacheth by them out of their own braine.

They say that we sell Paradise good cheape,

cheape, becauſe we hold it at the Lord
expreſſe rate; as it ſtandeth in the Pro-
phecie of *Iſaiah*, where we are called to
buy indeed, but to pay nothing, hauing
Iſaiah 55. 1. nothing to pay (as he ſaith.) And we ſay
that they ſell hell verie deere, when they
make men to pay their merits for it,
which otherwiſe coſt-free, that is, with-
out that blaſphemous arrogãcie, ſhould
haue it ouer ſoone, for their impeniten-
cie of dead works. What man that is
not bewitched out of the wit of a man,
will forſake the doctrine of truſting in
Gods free grace, but once to leane
to truſt to himſelfe? Wee in the ſacra-
ment of the Supper doe offer Chriſt
ſpritually to the faithful receiuer. They
offer him carnally, that is, monſtrouſly
and irkſomelie, and that to the vnfaith-
full. On which ſide is the better allure-
ment? They offer the pardons of men,
wee offer the pardon of God to the pe-
nitent. They require bodily penance
for ſins, and put in contrition for faſhi-

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ons sake. We require spirituall as the acceptable sacrifice, and value bodily exercise at a lowe rate. We teach that the preaching of the worde must bee heard, which pierceth and entreth into the soule. They teach that masse must be heard which biteth not: for this is the hypocrits comfort, *missa non mordet*. As for their preaching, it is the hūming of a Drone without a sting, except they be disposed to playe the Termagants against the truth. We teach that a mans purgatorie consisteth in respect of merit in Christs death, and in respect of spirit in the mortification of our corruptions whiles we liue here, by the power of Christs death. They teach, that if the Priests be not the better paid, a man must abide in purgatorie long after his death. Let as many as are not sophisticated with the diuels mists see with their eies, yea let them feele with their hands, which of these doctrines are more likely to be true. But let vs to it againe.

They ſay that prieſtes may not marrie with a good conſcience. And we ſay that all thoſe of them which cannot liue continently, are bound in conſcience to marrie. Their reaſon is, an vnlawfull vow. Our reaſon is, that they, their praiers, and their preachings may not bee polluted with damnable hypocriſie, by reaſon of their wilfull pollutions. They alleadge that we teach voluptuouſneſſe, when we teach thus the auoiding of fornication. But we alleadge that they by conſequence teach ſtolen voluptuouſneſſe, which burneth and waſteth the conſcience: for thus to frequent relapſes, is to cauterize the ſpirit and *vaſtare conſcientiam*, as the ſchoolemen aptly tearme it. Are there any but bewailed wretches that cannot ſee on which ſide the truth ſtandeth? Their doctrine is, that it is preſumption by any meanes to be rid of the feare of damnation ordinarily. Our doctrine is, that whoſoeuer loueth the Lord out of a pure cõſcience,

that is, out of a conſcience inlightened by Gods word, and not offended by liuing in ſinne againſt the conſcience ſo inlightened, may iuſtly vpon that groũd receiue from the holy ghoſt aſſurance of his ſaluation, though the Fathers of Trent condemne this perſwaſion neuer ſo much. They affirme that a man hath free will to do things truely good, which is a deuiſe of the deuill to teach men to preſume of that they haue not, that they might erre vnto perdition. We teach that a man hath no free will in his nature to doe any true ſanctified and ſpirituall good, that men acknowledging their bondage may ſeeke free will of God.

To be briefe, concerning the ſcriptures (whereby all muſt be tried) they teach that the vulgar tranſlation which is ſo groſly faultie, is onely authenticall. Wee teach that the originall text in Hebrewe and Greeke is onely authenticall.

Theſe differences are ſo manifeſt, and

these faces are of so cõtrarie hue, that it is no maruell if the holy ghost say, that men must be first drunke before they can be deceiued in them. Otherwise their delusions are as easie to discerne, as that *Iezabel* had borrowed her face when she looked out at the window. The whore of Babylon is highly mounted, finely painted, and terribly armed, and these be her allurements. The doctrine of the gospell hath beautie in it selfe, inward comfort, and constant colour, and these are her allurements.

Reuel. 14. 8. & 17. 2.

But peraduenture some man will say vnto me, I pray you what allurement is in your doctrine of mortification which you so much vrge?

And which you extend so far, that a man can haue no peace in his conscience that fauoureth and retaineth any sinne in himselfe against his conscience? Which determineth that a man is in a damnable case whatsoeuer good deedes seeme to be in him, if he yeelde not to

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the worke of the holy ghost for the leauing but of any one knowne sinne which fighteth against the peace of his conscience? Dearely beloued, I beseech you in the bowels of Christ to take this answere, cast it into the balance and marke well the scales.

I confesse in deed to begin withal, that this doctrine fawneth not vpon hypocrites, but remooueth them to their woe, and the weale of the Church. But why is it? is it not because they are hypocrits? To the rest may it not be truely said of this doctrine, that it is *an easie yoke and a light burden?* Is it not an alluring doctrine that hath but one onely difficultie, and is otherwise accompanied with most certaine consolation? The difficultie is to shake off the vnconscionable sin that cleaueth so fast to vs, and tarrieth behind to mischiefe vs. Were it not damnable doctrine to dispense with that which admitteth no dispensation? should we take vpon vs to heale with sweete wordes like

Matt. 11, 29, 30.

witches? Be ſtrong in the Lord, and of good courage in throwing away that ſin, and then the maine brunt is ouer and the worſt is paſt. Holde thee there, and thou maieſt enioy perpetuall, that is, vndiſcontinued conſolations notwithſtanding a thouſand infirmities. For ſo long as the power of mortification deſtroyeth thy ſinfull affections as they riſe, and ſo long as thou art vnfainedly diſpleaſed with all ſinne, and doeſt *mortifie the deedes of the body by the ſpirit*, thy caſe is the caſe of ſaluation. And when thou art once ſoundly confirmed in this reſolution, thou art not onely in the caſe, but alſo in the ſtate of ſaluation, thou ſhalt liue & not die. What would a man haue more then this? But the Papiſtes haue found an eaſe for this matter. For they which accuſe the doctrine of the goſpell to be a doctrine of libertie, becauſe of the article of iuſtification by faith only, do themſelues by indulgences, by pardons, by merits of Saints, and by ſetting of good deedes againſt ill,

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teach foolish virgins that oyle is to bee begged or bought, wherby they are induced into a damnable sleepe and securitie.

It would allure a pyrate indeede to be of their religion, if he might be sure to buy out his punishment after his death with the robberies and rapines of his life. In the meane time such doctrine as this, hath brought Atheisme into the world, and that also of the vilest kind. For a Popish Atheist is an hideous mungrell, euen a verie Centaure. As to say the very truth, Poperie and Atheisme are very coincident, and their differences very obscure. Poperie is a sensuall dissembling with God, & Atheisme is a sensual mocking of God. The Papist is a make-god, and ỹ Atheist is a mock-god. And you may be sure, that the maker wilbe so bold as to be a mocker in time. The Papist deludeth his conscience, and the Atheist derideth his conscience. Poperie (be-

ing *copia cornu* of ſenſuall ceremonies, for euerie ſenſe a play-fellow, a merrie religion, the good-fellowes religion, comforteth the fleſh, & Atheiſme ſuppreſſeth the ſpirit. Brethren, obſerue it well, and you ſhall find that Poperie to them that haue heard the Goſpell ſoundly and ſincerely taught, marke well what I ſay, to them that haue heard the Goſpell ſoundly and ſincerely taught, hath nothing in it to allure anie but hypocrites, nor anie thing in it to detaine anie ſuch in that religion, but thoſe which are in a faire forwardneſſe to degenerate into Atheiſme.

But peraduenture it will be alleaged that there are manie euen in the boſome of the Realme, that after the hearing of the Goſpell are drawne away in their verie conſciences to Poperie. But I aske who are they? Are they not they of whom a man may ſay, *O how great is that darkeneſſe when their ve-*

Mat. 6. 33.

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rie light is become darkeneſſe? when the candle of their conſcience is put out? Are they not they which are giuen ouer to a forlorne ſenſe? *whoſe thoughts and conſcience* (as *Salomon* ſaith) *are little worth*, becauſe (as Saint *Paul* ſaith) themſelues being defiled Infidels *nothing is pure to them, but euen their mindes and conſciences are defiled.* It is no great matter which way the conſciences of theſe men doe wagge. I will tell you (dearely beloued) what may be obſerued of many that are ſodainly reconciled Papiſts in this kingdome, that if there were no other reſpect but the loſſe of them for the good that was in them when they were Proteſtants, they are better loſt thē found, and become that Synagogue better then this Church, for they ſuite it better. Men of a proditorious, imperious and luxurious diſpoſition.

Prou. 10, 20

Tit. 1. 15.

But what ſhould I talke of conſcience? ſeeing that kind of religion is the

the refuge of the vnconſcionable: whoſe trade is firſt to promiſe what they luſt, thē to make heretikes whom they luſt, and at the laſt to breake promiſe with them when and how they luſt. Their religion it ſelfe is ſpied well enough by many of ỹ profeſſors of it. And there are manie that are Papiſts euen againſt their conſcience, if conſcience were to bee ſtinted at this apprehenſion; that Poperie is a falſe and fraudulent religion, *hæreſis Catholica impoſtura magna*, the impoſture of the world. But to ſay the truth, they are not Papiſts againſt their conſcience, becauſe they haue no conſcience *ſecundum ſenſum*.

And therefore as for the examples and liues of men whereby wee are to allure one another, they needе not to boaſt ſo much as they do, conſidering that their religion conſiſteth by conſequence of the profeſſion of many great crimes. Againſt the third commande-

ment

ment they professe resolution of perjurie, if it serue their turne when they are sworne to those that they call heretikes. Against the fift commandement they professe disobedience to their princes, if their holy father incite them to it. Against the sixt commandement they professe murther vpon the like warrantie. Against the seuenth commandement by barring mariage, and expresse preferring the faults of single life before it, they professe filthinesse and vnchastitie in those that ought to bee most pure. Against the eight commandement they professe making merchandize of soules. Against the ninth commandement vnder pretence of reconciling to the Church, they professe alienation of subiects from their natural princes, and are the most renowmed artificers of mischiefe and debate that euer were heard of. All these they doe directly or indirectly professe besides the rest.

As

As for vs which profesſe the Goſpel, it behoooueth vs on the other ſide to allure by our example in better maner then we do, and not to cauſe the name of God to be blaſphemed by theſe Papiſts through vs, but rather to *let our light ſo ſhine before men, that they may glorifie our father which is in heauen.* For the truth is, that wee are to too ſhort in this kind of allurement. The doctrin which we profeſſe is indeed Gods alluring doctrine, but our examples are not ſuch. The workes of the Papiſts eſpecially many of their Antichriſtian piles, are monuments of their errours. And our works are monuments of the prophanation of Gods truth, as our antiſabbatarie play-houſes: But who doth anie common good? The merits of an arrogant Papiſt are caried after him with a dolefull *Item* fit for a black *Sanctus*, that they will not go for payment. And our works, if we repent not, will follow after vs and giue vs our payment,

Matt. 5, 16.

payment, becauſe we in our generation haue not beene ſo gracious in alluring, as the Papiſts haue beene witching in theirs. The Lord giue vs grace to repent.

The fourth concluſion out of this text is, that all thoſe true *Iapheths* whō the Lord ſhall take in hand to allure, ſhall *dwell in the tents of Shem*, that is, ſhall come to the true Church, and ſhall abide therein. If God be not mercifull vnto vs in this thing, all his mercies are fruſtrate vnto vs. And vnto this bleſſing he after a ſort exhorteth them, to wit, to lay hold vpon it. For it is the greateſt fauour that God beſtoweth vpon men in this world, to make them true members of his true Church. And this is the grace if wee bee not vtterly vngratious, which aboue all worldly things we will deſire and affect, though it ſhould coſt vs all we are worth to purchaſe this field. As *Dauid* ſaith, *One thing haue I deſired of*

the

Pſal.27.4 *the Lord, that I will require,* and will not alter this petition into another, *that I may dwell in the houſe of the Lord all the dayes of my life to behold the beautie of the Lord, and to viſit his temple.*

Pſal.48.2,3 For as he ſaith, *Mount Sion is the ioy of the whole earth,* to wit, as farre as God hath any people in the earth belonging to his election. For in it (ſaith the Prophet) *he ſpeaketh forth all his glorie.* This

Pſal.29.9. is the Arke, out of which there is no ſaluation: all elſe is a floud fifteene cubits aboue the higheſt mountaines. They therefore which cannot be allured to come and dwell in the tents of *Shem,* muſt periſh. For euen the children of God themſelues are no better then wretches ſo long as they are withheld from hence. Whoſe ſtate is re-

Luk.15.15. 16. preſented in the prodigall ſonne, that was faine to feed on ſwill and ſwads. And *Dauid* complaineth of his baniſhment from the Church, which yet he

Pſal.120. was not guiltie of, *Wo is to me* (ſaith he)

that

that I remaine in Meshech, and dwell in the tents of Kedar.

But you will say vnto me, that I shal not need to vrge this point because it is alredie confessed. But I am constrained to replie, that the confession of the truth of it is not much more generall, then the disauowing and reiecting of the practise. For how manie are there which hold off, and almost take a pride to be vnstayed in the matter of religion? How manie which by pretence of disagreements in the Church, cannot tell what to make of themselues?

The Papists they haue sought vp their gods againe, which they had cast to the backes and to the moules, they frequent Masse in corners, and they behaue themselues so as the Familists in their assemblies: and that company of them which are called Iesuites, may more worthily bee called Adamites, which were the first founders of the Familists. For these Masse-monges

watch

watch *Tammuz* in the nights, and these night-birds keepe little better then the feasts of *Isis* & *Osiris* in this citie. As for the rest, if the name of Recusant should be taken strictly for euerie one that refuseth so to dwell in the tents of *Shē*, as the Lord would take in good part, the Recusants of this land are innumerable. When we consider how long the Gospell hath continued amongst vs, and compare it with the great heapes of people in this City which make no difference of the Sabboth day at all for cōscience sake, we may truly cry out of a prodigious wickednes. It can not be denyed but ẏ there are now more sufficiēt preachers of Gods word amongst you, then euer there were. But the ignorance of the most that professe, and the rudenesse of the troupes of those that scorne to professe is very offensiue and loathsome. There are they lay belonging to diuers seuerall parishes many thousand people, peraduenture

uenture more to some then the parish church can contayne; though I know not the case, yet I propound it to you. And how do you thinke are a greate parte of this people occupied, when they shoulde bee present at the hearing of the word? I would demaund of the frowardest man in all this presence, whether he do not thinke in his conscience, that the greatest part of them are so frarre from being in the tents of *Shem*, that they are in the tents of *Cham*. For I pray you tell me, are not these drunken Tauernes and victualling houses, these play-houses and brothell houses the tents of *Cham*, where all the rest of their villanies are accomplished and made vp with the scoffing at *Noah*? Assuredly (dearely beloued) if that which is called cõscience be any better thẽ a iest, & that which is called Gods word be any better then a stale, these are damnable things to be done,

and therfore horrible things to bee ſuffred.

I confeſſe vnto you that my skil extendeth not duly to limit forth the blame of the rulers, to lay it iuſtly where it is. Vnfainedly I ſpeake it, I forbeare that particular courſe for no other cauſe, but becauſe I would not reproue ſinne with ſinne by ſpeaking into a matter before I know it. But well I am ſure, that if they which are charged with the reformotion of this abuſe by the places which they ſuſtaine, did buſie themſelues therein more zealouſly then yet they do, they ſhould pleaſe God better then in anie thing els for the moſt part wherein they are forward.

They that come out of the world into the Church, come out of a deſert and they that come into the Church, as moſt men are come in, come into a deſert, & are like ſheep without a ſhep

heard

heard. This great forrest of London is full of couert for wandring creatures, and there are too manie priuiledges for sinners. I beseech you heare me this one thing with patience, and vouchsafe to weigh it well. The Magistrates being annoyed with the disorders of loose and wicked persons which swarme about this citie, do performe a laudable office indeede in reuising the orders of Bridewell, and in vrging better execution of the good lawes which tend to a remedie. But except the tents of *Shem* were surueyed likewise, and the apparance there were better vrged, it is to small purpose to endeuour this externall reformation. For this one thing be sure of, that these loose persons, these disguised conycatchers haue informed themselues of their state what it would bee, if they should change their course with that which the Magistrate would vrge, to

wit, that it would be both more poore and more painfull. And therefore they are reſolued rather to venture the vttermoſt penaltie, then to ſubmit themſelues to this change. So that there is nothing that can effectually reclaime them but onely this, to marſhall them to the tents of *Shem*. For there they ſhall find allurements to quiet their minds in obedience. They ſhall finde that they are not bidden to loſſe, but that they ſhall better their ſtate by the change. For to dwell rightly in the tents of *Shem*, is in ſome meaſure to dwell in heauen. And I would the magiſtrates would duly conſider, how much they are beholding to the Miniſters of the Goſpell in this behalfe: (aſſuredly the Magiſtrates are vnthankfull if they vſe them not reſpectiuely and kindly.) And I would the Miniſters would likewiſe endeuour to bring hither their forces. For ſo ſhould they

they directly satisfie their owne duties in bringing men to Gods Church, and consequently assist the Magistrate in the reformation of the common-wealth.

And as for the people themselues which are runne wild, be they poore or rich, I would they would consider what wrong they doe themselues with this out-lying, & what benefit it would be to them to come and dwell in these tents. And it were to bee wished that some euen of those which resort to *Paules* Crosse and will not come at their owne Church, and when they are here delude the law with walking and talking, were better ordered: for their resort hither is like the piller-prayers of manie which kneele downe only for fashion sake. I say, I would not onely the poore, but also the rich offenders would obserue it of what qualitie soeuer. For as *Augustine* saith,

Aug. serm. 181. de tempore. *Quisquis ille est & qualiscunque ille est, Christianus non est qui in Christi Ecclesia non est.* Be what he may be, he is no Christiã that is not in Christs Church: though his head were of brasse.

Pardon my libertie of speech of these Libertines. These Conycatchers and vagrant *Caines*, which haue gotten a perpetuitie of haunting Tauernes and infamous houses without difference of dayes, and without respect of the time either of prayer or preaching are no better then the diuels rogues. But if they would come to *Shems* tents their priuiledges should be great.

Ephes. 2, 12. For first, wheras they are now a sort of maisterlesse hounds and *Atheists in the world* (as S. *Paul* saith) they should be receiued into the seruice of God, and so come vnder his tuition, which would bee a rowling away of their shame: for this non apparance is a shamefull crime of irkesome reproch.

Se-

Secondly, by being in checke-roll in his tents they ſhould be capable of the benefite of his ſeruants, to be preferred to the grace of the holy Ghoſt. For theſe wild men, theſe Faunes and Satyrs (as I may ſay) are a kind of demoniacks, and are not ſo much as capable of the Spirit of God, til they haue ſubmitted themſelues to bee members of Gods Church.

And thirdly, by tarying their turne they ſhould be not only capable, but it *ſhold euen be vnto thẽ according to their faith.* And there would be a maruellous change worthy to be celebrated with a ſong of Angels. Wheras now they are oftẽ incõbred with the horrors of conſcience, ſo that the ſound of fear is euer in their eares. Againſt this Satan cãnot otherwiſe ſuccour them, then by teaching them to make out a power of blaſphemies and deriſions both of heauen and hell, or to earth themſelues in

the caues of obliuion, that the iudgemẽt to come may not come into their mindes. Then they ſhould be able to pacifie their conſciences with ſound arguments of their ſaluation: and the grace of God would perſwade their conſciences to take part on their ſide. And when their heart was become their friend, it would perſwade their affection to dine and ſup with their conſcience. Which would be a royall amends to the poorer ſort for the hard fare they ſhould find in the world by changing their courſe, and a diſh beyond all their dainties to the rich.

This second part was not vttered for lacke of time, but was likewise by authoritie thought fit to be annexed in the print.

NOw followeth the second parte of the text of *Iapheths* participating with *Shem*, or rather his succeeding of *Shem* in dominion ouer *Canaan*; *And Canaan shall be their seruant*, that is, let *Iapheth* continue in the tents of *Shem*, and then he shall hold *Canaan* in seruitude. For the seruitude of *Canaan* vnder *Iapheth*, is annexed to *Iapheths* dwelling in the tents of *Shem*. And so groweth the fift conclusion out of this text, that the subduing of ours and Gods enemies, is a benefit tyed to our constancy in true religion. It is cleare enough, that they which are helde in seruitude being of *Canaans* broode, doe foster disdaine and enmity. But in the meane

Prou. 16.7. meane while as Salomon ſayeth, *When a mans wayes pleaſe God, his enemies ſhal bee contented to bee at peace with him.* Therefore the Pſalmiſt ſayeth, *O that my people had harkened vnto me, and Iſ-*
Pſal. 81.13. 14.15. *rael had walked in my wayes: I would ſoone haue humbled their enemies, and turned my hand againſt their aduerſaries. The haters of the Lord ſhould haue beene ſubiect vnto him, though fainedly, and their time of ruling ſhould haue endured for euer.* On the other ſide the
Deut.28. 43.44. ſcripture ſayeth, *That when wee ceaſe to walke in the wayes of the Lord* (whereof a principal part is to vphold his religion) *our enemies ſhall bee the head, and wee ſhalbe the tayle.* And ſuch likewiſe are the examples of the word. When
1.Sam.2. 30.32. *Eli* ſuffered Gods ſeruice to be corrupted by his ſonnes, the Lord remooued him (you know howe) and ſaide vnto him, *Them that honour me will I honor, and they that deſpiſe me, ſhalbe deſpiſed.* And further he ſayeth to him, *And*

thou

thou shalt see anguish in the habitation of the Lord, in stead of al those things wherwith God would haue blessed Israel. And of the children of Israel the scripture sayeth, *They forsooke the Lord and serued Baal and Ashtaroth, and the wrath of the Lord was hotte against Israel. And he deliuered thē into the hands of spoilers and solde them into the handes of their enemies round about them, so that they could no longer stand before their enemies.* So we read of Salomon, how he went to wreck when he had once yeelded to the corruption of religion, at the instigation of his wiues: The Lord stirred vp enemie vpon enemie against him, euen those which before serued him. In the recitall of these scriptures, we haue neede to make vse of two worthie sayings of S. Paul. The first, *That whatsoeuer things are written, are written for our learning*, to comfort and animate vs to holde our religion. The second, that these examples of Gods venge-

Iudg. 2 13. 14.

1. King. 11. 14. 23. 26.

Rom. 15. 4.

1. Cor. 10. 6 vengeance on them that forsooke it, are ensamples to vs to terrifie vs from once meditating of such a sinne. Let it not come into our mindes, that there is any wisedome in yeelding any thing from the truth of God. Let vs not think that others will thinke that wee deale wisely if wee take that course. For the Deut. 4, 6. scripture affirmeth that our strict holding of our religion is our wisedome, and our vnderstanding in the sight of the people.

Great is the praise of Queene Elizabeth, for holding her owne, or rather Gods owne in this behalfe, especially when we consider how she hath beene vrged. The lawes which haue beene made for the repressing of idolatry are all still in force, and we doe yet abide in the tents of *Shem*. And assure your selues brethrē, that as ẏ thoughts of God are tender towardes vs, if wee will serue him; so the thoughtes of Queene Elizabeth his seruant and daugh-

daughter, our Queene and mother, are tender towardes vs in this matter of preseruation of religion. If we will be quietly zealous and charitably tractable, we shall see, that as her entrance was graced with the restoring; so her proceeding shalbe honoured with the constant conseruing of religion. So long as wee keepe vs within the limits of wise zeale, and descend not to the heady courses of the vast vulgar, but do maintaine the true seruice of God, as followers and not forerunners of wise gouernment, not preuenting it by headinesse; wee shalbe able to keepe these *Canaanites* in subiection, though they did exceede vs in number neuer so much.

If any say that our holding religion will not holde downe our enemies, because the most religious at some times are oppressed. I answere, that martyrdome is but in particular places, or of particular persons. But the like cannot

be

be made to appeare of a whole land by any ſtory. If *Iapheth* dwell in *Shems* tents, *Canaan* ſhall ſurely ſerue him. The word of God ought to ſuffice to confirme vs in the truth of this point. But let vs wade into the matter by reaſon, becauſe reaſon (as they ſay) impugneth it, ſeeing the Papiſts are ſo many.

Our entrance into the firſt reaſon is out of an vſuall ſaying that wee haue amongſt vs, that one true man is too hard for two theeues by reaſon of his confidence. This certainly is moſt true in the matter of religion, that confidence giueth courage. This is an only grace to daunt theſe theeuiſh *Canaanites*, as the Lord ſaid to Ioſhua, *Onely be thou ſtrong, and of a moſt valiant courage.* According to the promiſe in the Law, *The Lord ſhall cauſe thine enemies that riſe againſt thee to fall before thy face. They ſhall come out againſt thee one way, and ſhall flee before thee ſeuen waies.* And againe, *one of you ſhall chaſe a thou-*

Ioſh. 1.7.

Deut. 28.7.

Ioſh. 23.10.

ſand

ſand of them. And we may be ſure that if the ſpeech of the men of Iudah (being fewer) was fiercer then the ſpeech of the men of Iſrael (being more) by reaſon of their ſpirite, that then much more the ſpirite of one true Chriſtian, will ouer-match the ſpirit of many Papiſts. And ſo we haue the ſentence of S. Luke (a man of God for his obſeruations) in the ſtory of S. Stephen, *But they were not able to reſiſt the wiſedome and the Spirit by which hee ſpake.* This reaſon is fortified further by the circumſtance of our aduerſaries perſon. For as the matter now ſtandeth, a contentious Papiſt is a double theefe, both in the cauſe of religion, and alſo in the queſtion of lawe and obedience to the Prince: and therfore falſe hearted. And certainly if they be duly ſtood to, ſpecially by thoſe to whom it doth appertaine, they will take their heeles. And marke what I ſay to you, the magnanimity of our moſt excellent Prince

2. Sa, 19. 43

Actes 6. 10

may

may put mettall into vs. And this is the first reason.

The second reason is taken from the protection of God ouer his Church. For although the flocke of Christ were lesse, and this herd of goates were neuer so numbrous: yet if the sheepe wil cleaue to their shepheard, the Lorde hath promised to create vpon euery
Esaiah.4.5. place of mount Zion, and vpon the assemblies thereof a cloud and a smoke by day, and the shining of a flamiug fire by night. For vpon all the glory shall be a defence.

This protection of God by discourse of reason may bee thus manifested vnto vs. Consider the protection of God ouer the politicall state of the world, I meane sustaining the state of common wealthes, wherby euery man hath the benefit of enioying his owne. There is no man well aduised that ascribeth this security wholy to ciuil gouernment. For we see that if the people

were

were numbred by the pole and due notice taken of euerie mans disposition, that there are three to one which had rather liue of the spoile, and those also couragious and valiant vnthrifts. And in other particular Cities and townes where it is more easie to take a true survey then in this, it is an apparant case that there are enow penurious and idle male-contents euerie night couching, to expell all the substantiall inhabitants of the towne out of their houses before morning. For the well & ciuilly disposed in a common wealth are but an handfull to those that are stroy-goods and of ill behauiour. And yet ye see what the Lord doth for the protection of the ciuill conuersation of men. And will ye not beleeue that his protection will be greater ouer his Church? Certainly he that checketh the sea with the tender sand, and maketh *the wilde beasts of the forrest to retyre to their dennes* when man goeth to

Iere. 5. 22. Psal. 104. 22. 23.

his labour will deliuer vs from thee-nemies of our soules, though they were double as many, and compell them to serue vs, if we will serue the Lord.

But peraduenture thou wilt say vnto me, that it sufficeth vs to holde our owne, though wee stande not vpon tearmes of keeping others in subiection. Consider diligently what must be answered, that Papists are not to bee helde in subiection vnder vs as they are men, but as they are Papists; not in respect of their person, but in respect of their religion. In which regard we are bound to hold them vnder in Gods behalfe. For who are wee, that wee should presume to depart with Gods right? If the Lord haue trusted vs, and we let them go, how shall wee escape that sentence that our life shall
1. King. 20. 39. *go for theirs?* And thinke with your selues, that if *Asa* thought it necessarie to put downe *Maachah* his grand-

mother

mother *from her estate* because of her idolatrie: how much more necessarie is it for Gods Church that Papists be put downe, because of their Poperie? And if any man thinke that Poperie is not idolatrie, the same man (there being now no time to debate this cause otherwise) must also thinke of necessitie that our religion is not Gods veritie. 1. King. 15. 13.

Now followeth the sixth and last conclusion out of this text, that *Canaan* should be brought into bondage, that the enemies of the church should be held downe. As it appeareth by the lawe of God, that when the Lord in mercie bringeth them in subiection, they ought to be helde in subiection. So as they may in no sort breake the yoke and relinquish their obedience, much lesse preuaile ouer vs, and vsurpe any priuiledge. And to this purpose *Salomon* saith, that it is a point of wisedome *to scatter the wicked, and to* Iesh. 13. 12. 13. Pro. 20, 26.

cause the wheele to turne ouer them. And king *Dauid* voweth, *Betimes will I destroy all the wicked of the land, that I may cut off all the workers of iniquitie from the Citie of the Lord*. And according to his vowe so was his practise, not onely at home, but also amongst the borderers: for *he subdued the Philistims* and destroyed the Moabites to the third man, *he put a garrison in Edom and made them his seruants*. By this meanes the throne of righteousnesse is established, as *Salomon* saith, *Take the drosse from the siluer, and there shall proceede a vessell for the finer*: So take *away the wicked from the king and his throne shall be established in righteousnesse*.

Psal.101.8.

2.Sam.8,1, 2,14,

Pro.25,4.5

On the other side it is threatned if they be not helde downe, *they shall be a snare and destruction vnto you and a whippe on your sides, and a thorne in your eies till you perish*. This is the word of God concerning the enemies of the Church.

Ioſh.23.13.

Church. And this is the meanes for the Church of God, to lay hold vpon his blessing and promise here giuen. For it is incredible else to what insolencie the enemies wil grow, and how much they would take vpon them. It is chronicled of *Salomon*, that he as it were surueied the toll of his recusants; *he numbred all the strangers that were in the land of Israel*, and finding them to be *an hundreth and three and fiftie thousand and six hundreth, he set seuentie thousand of them to the burden, and foure score thousand to hew stones in the mountaine*, and the rest to ouersee. He was not terrified with that multitude, but thought that if *Pharaoh* by vngodly policie held downe Gods people, then he might by godly policie holde downe Gods enemies. And it is the direction of the spouse to his friends to catch both the *Foxes and the cubs that destroy the vines*. Was it not a marueilous arrogant speech of *Aram*

2. Chron. 2, 17, 18.

Cant. 2, 15.

and Apostaticall *Ephraim* to say, *let vs go vp against Iudah, and let vs rouze them and make a breach therein for vs, and set a king in the midst thereof, euen the sonne of Tabeel*, that is, such a one as shall set vp idolatrie. Isaiah 7,5,6

No lesse pride then this is in the hearts of Papists. They meditate terrible things, and are more arrogant then *Iannes* & *Iambres* which resisted *Moses*. For they had *Pharaoh* on their sides to countenance them. But these haue our gratious Queene against them, whose clemencie they haue most vngratiously abused, and are therefore to be well watched that they breake not from vs, and duely suppressed by those which ought, according to the direction of her royall authoritie. 2. Tim. 3,8

The Lord in the fourth commandement saith, *That the stranger that is in our gates shall not breake the Sabboth*, that is, shall not be suffered to breake it, but shall be holde at the least from

the

the manifest contempt of Gods commandement. For (as I say) without holding them down by authoritie, according to the trust reposed by her Maiestie in the Magistrates, it is not to bee hoped that the Lord will holde them downe. For we shall be guiltie of contemning of the meanes by which the Lord both spiritually and outwardly treadeth downe his enemies, as it is written, *The God of peace shall treade Satan vnder your feete*: marke what he saith, *Your feete*. And be sure of it that if this serpent will turne againe and *bruise our heele*, though we tread vpon him, *and breake his head*; that then if we tread not vpon him he wil not be contented to bite at our heele, but will flie in our face. Rom. 16.20 Genes. 3.15

But the Papists are instant, that violence ought not to be offered to their consciences. This is no other obiection then hath beene made by heretikes of old; yea it is one of the

things wherein Saint *Auguſtine* reformed his iudgement. Although it be true indeed, that whoſoeuer ſeemeth to imbrace true religion, if he do it againſt his conſcience, ſinneth for his conſcience ſake; and on the other ſide, if hee imbrace it not, he ſinneth for the trueths ſake, and ſo ſinneth perplexed, that is, whatſoeuer he doth, as long as his conſcience is blinded, in which reſpect he ſeemeth to be thruſt vpon his damnation by vrging; yet vnderſtand that here that ſaying ought to take place, that it is *better to admit a miſchiefe then an inconuenience*, becauſe this miſchiefe in particular Papiſts is not to bee compared with the inconuenience, that commeth to the whole Church of God by ſuffering them to goe vntied. The adminiſtrations of the Church ought not to be ſubiect to the conſcience of vnreclaimable heretikes, to the hurt of the Church; no more then the adminiſtra-

ſtrations of the common wealth ought to bee ſubiect to the irregularitie of the licentious in anie other kind, to the hurt of the commonwealth. Moreouer, obſerue well that that whereunto they are vrged, is negatiue, that they ſhall not bee reconcilers or peruerters. They cannot ſay that this is to vrge their conſcience, when they are preſſed onely with negatiue lawes: for this caſe differeth from that of vrging them to come to the Church & to receiue the Sacraments, which is by the vertue of the affirmatiue lawes extending onely to other penaltie. But theſe men cannot be content to ſcape with their Recuſancie for a pecuniarie mulct, which they pay to the halues, but doe complaine that violence is offered to their conſcience to the perill of their ſoules, except they may bee ſuffered to infect and ſupplant our Church by Maſſing and reconciling. And where they threaten vs with their

argu-

argument, that Compulsion doth no good, nor worketh anie conuersion; and therefore better left. It is plaine enough that the same consideration which gaue satisfaction to Saint *Augustine* in the same point concerning the Donatists, may satisfie vs likewise; that as in the common-wealth; so in the Church malefactors are vtterly to bee represſed for a common good, whether the malefactors themselues get good by it or no.

There are all meanes to be vsed to winne them, and all gentleneſſe and forbearing to be vsed towards thoſe, of whom in godly charitie there is good hope by reaſon of their tractableneſſe. They also that are of a quiet diſpoſition among them, are not to be proceeded against with like ſeueritie as the turbulent. So that wee beare in mind what *Pliny* ſaith of Serpents, *Vulgatum eſt calorem pleroſque terræ habere qua occultentur*: Moſt of them are of the colour

Plin. natural. hiſtoriæ lib. 8. cap. 23.

colour of the earth that they may not be discerned: and that some of them do gather in their bodies like birds to entice birds. Otherwise let there be no fraud, and then (as Saint *Iude* saith) *put a difference*. And whether it bee by louing wisedome or by wise loue, let those that can preuaile with them haue their foorth. Iude 22.

Only let two rules be obserued: First that their doinges bee warrantable by the word of God: and secondly that their heartes bee sound to the Church of God. For whatsoeuer is don ought to bee done out of our loue to the religion already established to amplifie it in the first place, and out of our compassion to our seduced brethren to reduce them in the second place. Where this course wil take no place, it behoueth vs to cary a quick eye and a steady hand in suppressing the Canaanite that is stil in the land. So as our loue to

God

God and our Prince therein may appeare.

But principally let vs haue our part with *Shem*, that consequently we may succeed in dominion ouer *Canaan*. Let vs all holde of our renowmed *Shem* our *Shem* is Iesus Christ; to whom with the Father and the holy Ghoſt, be all honor and glory now and euermore.

Amen.

FINIS.

Friendly Reader, I pray thee mend one fault in the fourth page and 15. line, for *Ioyned family*